

141080
A FURTHER
VINDICATION
OF THE
Church of England,

WITH

Advice to all Emperours and Kings
of the *Romish* Faith.

Also some Arguments used to
prove the Church of *Rome*
no true Church, but
Antichristian and
Bloody.

By *William Chandler.*

L O N D O N:
Printed for the Author, 1682.

A FURTHER
VINDICATION

OF THE

Church of England.

WITH

Advice to all Emperours and Kings
of the Romish Faith.

Also some Arguments used to
prove the Church of Rome
no true Church, but
Antichristian and
Bloody.

By William Channing.

LONDON:
Printed for the Author, 1682.



To the Kings most Excellent Majesty,
CHARLES the Second, by the
 Grace of God, King of Great Britain,
 France, and Ireland, Defender of
 the Faith, &c.

Most gracious and dread Sovereign,

HAVING made a most diligent in-
 quiry into the state of the Church
 of God, militant upon Earth, I
 do find that it is not limited to
 any one Country or Nation, as the *Dona-*
tists held; who fondly imagined the Catho-
 lick Church of God to be confined to a
 Corner of *Africa*, in which they dwelt; nor
 yet inclosed within one Bishops Diocess, or
 Jurisdiction, as the *Roman* Catholicks pre-
 tend, who uncharitably exclude all Christi-
 ans Heaven, putting them into the State of
 Damnation, who are not subject to their

Bishop; vainly pretending to be truly Catho-
lick or Universal; as we do believe in our
holy Creed. The Apostles preached not to
one Country or Nation only, but to the
whole World, according to our Lords Com-
mand; *Go teach all Nations, baptizing them in
the Name of the Father, and the Son, and
the Holy Ghost.*

I shall speak something of this persecuted
Episcopal Church of *England*, whom the
Lord, by his Providence, hath made Your
Majesty Overseer: This Church, which was
first planted by *Joseph of Arimathea*, some
years before *Rome*, according to the purest
way, as he had it from Christ and his Apo-
stles, the great Bishop of our Souls, and so
hath continued a true Church, through
much Persecution by the Heathen, and by
the common Enemy the Papists, and by
the Dissenters. As *Gamatiel* told the *Jews*;
take heed, if it be of God ye cannot over-
throw it, lest you be fighters against God:
No doubt this Church of *England* is of God,
and cannot be overthrown. You have
heard of the Persecution in *Queen Maries*
days,

days, how she burnt twelve Bishops and Doctors, who sealed it with their Blood in the Fire, and *Charles* the First, who sealed it with his Royal Blood also; the Blood of the Martyrs is the Seed and Seal of a true Church.

We most humbly thank Your Majesty, that Your Majesty hath taken such care for this persecuted Church, which without doubt God prizes as the Apple of his Eye, in preserving it from all these Eminent dangers.

And we most humbly thank Your Majesty, that Your most Royal Majesty hath been pleased to put those good Laws in Execution, against those Enemies of the Church of *England*, that many of them have received Justice according to the merit of their Cause. The Lord bless Your Majesty, for taking such special care over both Church and State, for the good of us your unworthy Subjects, not doubting but Your Majesty will have the same care, so long as Breath shall remain in Your Royal Majesty, which the Lord of his Mercy grant for many Years to come, that we may receive the Benefit, and give
God

God the Glory: And all this we beg for the sake of our Blessed Redeemer Jesus Christ.

A word to his Royal Highness the Duke of York, under Grace and Favour. O Royal James! live for ever; Son to one of the best Kings that ever reigned; though David were a Man after Gods own Heart, and Solomon was a wise Man, yet Your Royal Father had less Errors than any of them. O Royal James, Heir to the Crown of *England*, after Your Royal Brothers Decease; as the case now stands, the Lord bless Your Lives with all blessings Spiritual and Temporal; and if ever Providence ordereth it so that You be Crowned King of *England*, and of the Dominions thereunto belonging, that you may come to it in peace, and not swim to it in Blood, for then it will prove to you a Curse, and not a Blessing.

The Lord grant that you may maintain the true Government both in Church and State, as it now standeth, as Your Royal Brother doth at this time, and your Royal Father

ther

ther of ever blessed memory hath done, and as your Royal Grandfather King *James* hath done; especially this Episcopal Church of *England*, which Your Royal Grandfather told Your Royal Father, he having studied to find the true Church of God, he was very well satisfied that the Church of *England* was the nearest to the Primitive Church planted by the Apostles.

I shall add something more concerning the common Enemy the Papists, and Non-conformists.

Our Saviour Christ saith, The time shall come, when they that kill you shall think they do God good Service: So did the Dissenters when they killed one of the best Kings that ever reigned; and so would the Papists, if they could have killed our King that now is; you see how they tolerated Murder, Treason, Perjury, and Rebellion; and he that could have killed Gods Vicegerent, should have done God good Service; yea, it was thought he should have been Sainted for his good Service: Yea, this temporal Man of Sin might as well have Sainted the Spiritual Man of Sin, the Devil,

vil, as to have Sainted these Priests and Jesuits, whom Satan had put into their Hearts to do his will; let this temporal Man of sin pretend what he will, yet this wicked Plot to kill our Sovereign Lord the King came from the Devil, who is the original of all sin; for they reckoned to have sacrificed His Royal Body to God, for the Honour of their Church; when God tells them to obey is better than Sacrifice; that is, thou shalt do no Murder, and Rebellion is as the sin of Witchcraft.

Our Saviour Christ saith, I have chosen twelve, and one of them was a Devil; but what shall we call these Priests and Jesuits sent by the Man of sin, to kill Gods Vicegerent, the King? We may call them, as the Devil said their Name is, *Legion*, for they are many. *Judas* betrayed his Lord and Master for thirty pieces of Silver, but these Bloody Priests were to murder their Lord and Master for a bigger sum. *Judas*, when he had betrayed Christ, repented, and said, *I have sinned, in that I have betrayed innocent Blood*; but these Men were so far from repenting,

pening, that they would not confes upon
their Tryal, though it were proved by two
of the Kings Witnesses.

You see then, *Judas*, for all he was count-
ed a Devil, yet shewed more of a Christian
in repenting, and in laying down his Money
again, than those Jesuitical Devils, which
would not confess the Fact of their Devilish
Designs, though it was proved against them.
The Wise Man saith; *He that covereth his
Sin shall not prosper; but he that confesseth and
forsaketh his Sin shall find Mercy*: Yea; when
the Man of Sin heard of the good success
of this wicked Plot going on so well, the
Conclave of Hell sang *te Deum*, and the Man
of Sin gave them his Blessing; you see for
all they sung to God for Joy, and the Man
of Sin gave them his Blessing; their myrth
was turned into sadness, and their blessing
into a Curse upon them, as *T Y B U R N* will
witness, and many Spectators that beheld
them. O my Beloved, take special notice,
that this Plot was not from God, but of
themselves, with the help of Satan, and came

to nothing, as *Gamaliel* saith: I beseech you all good People that fear God, to take special notice of the Death of Sir *Edmundbury Godfrey*, which discovers more of inhumanity in their Religion, than any other of their wicked devices; if all the Devils in Hell had been let loose to their assistance, they could not have done more than these wicked Men did; they enticed him with flattering and lying words; as *St. Paul* saith; they told him if he would go along with them, they would shew him more of that wicked Conclave; and he being a Justice of the Peace, he might apprehend them: this honest Justice being willing to serve the King, according to his Oath, went with them, and they had him into a place, where they secured him from the help of all his Friends; there, as I may say, they opened Hell Gates, and let out the Devils, who fell upon him, and wickedly murdered him, he being without any comfort, but the mercy of Christ Jesus upon his Soul.

O all you Emperours, Kings, Princes, and Dukes, whom God hath ordained as his Vicegerents to execute his will upon Earth, take care you come not near the man of Sin, nor adhere to his deceivable bloody Doctrine, who allows his Priests to colour their Coats with the blood of Kings and Princes, and to wash their Altars with the blood of Gods Saints, and garnish their Sepulchres with the blood of Gods Elect; as our Saviour saith; and will not God avenge the blood of his Elect, that cry to him day and night? yea, he will avenge them speedily.

You see this Scripture fulfilled quickly after the death of Sir *Edmundbury Godfrey*, how God did avenge his Blood upon his Murderers, witness *TURBURN*, and many that beheld them.

All the Massacres, both in *France*, and other places, the Chronicles speak of, in murdering many hundred of poor innocent Protestants, was done by that bloody Church of *Rome*.

All you Emperours, Kings, and Dukes, whom God hath ordered to execute his Will upon Earth, have a care that you do not oblige your selves to the Man of sin, by swearing Allegiance, or Canonical obedience; for then he makes you under the Man of Sin and Satan, his Vassals and Slaves, that when he calls his Councils, you must agree to his unlawful Decrees, which if you do not, he will put you into the state of Damnation, as he thinketh.

We see how this Church of *England* hath been approved on, going through the Fire-Tryal, witness the twelve Doctors and Bishops in *Queen Maries* days, who sealed it by Blood and Fire; and *Charles* the First, of ever blessed memory, sealed it with his Royal Blood also, who without doubt is now a Saint in Heaven; which except we could expect a better place of happiness than ever was spoken of in Scripture, we could never desire to go to a better place of Joy, than where this good King is gone, by the mercy of
Jesus

Jesus Christ, who dyed for the Priviledge of this Church and State, hoping, and not doubting but his Royal Issue will maintain the same, according to their Royal Fathers last Will and Testament, that they should take care of the Church, and love one another, then will their poor Subjects love their Royal Majesty above measure, in taking such care of this true Church of God, wherein contains all our happiness, both of Soul and Body; then will God love us, when we love him and his Vicegerent; for God is Love; and in him is no hatred; then will he dwell in us, and we in him, then will God bless us with blessings both temporal and spiritual, wherein our whole happiness, both of Soul and Body, consists.

The honour of a King is to have the love of his Subjects; and what is the comfort of the Subjects, but a Godly and a pious King, which the Lord grant to us such a measure of grace, that we may every one of us love one another, but especially our King, and then shall *Babylon* mourn, but *Zion* shall rejoyce.

One thing more I shall not forget to put His Majesties Subjects in mind of, That if ever His Majesty should call a Parliament, that they chuse no Dissenters; for if God do not bless them to agree in matters of Religion, he will not bless them when they come to sit upon matters of State.

In the Fifth of the Galatians, it is said, *The Works of the Flesh are these, Adultery, Fornication, Uncleanness, Lasciviousness, Witchcraft, Hatred, Variance, Emulation, Wrath, Strife, Heresie, Sedition, Envy, Murder, Drunkenness,* which do appear to be some of the sins of the Church of Rome; and that they that do such things shall not inherit the Kingdom of Heaven: *But the Fruits of the Spirit is, joy, love, peace, long-suffering, gentleness, goodness, Faith, meekness, temperance,* against such there is no Law; of which you can find very little in the actions of the Man of sin, but quite contrary to the said good Fruits.

A word in answer to the *Presbyterians*, whom a Person of our Neighbourhood told me, that they did attest they had no hand in the Death of King *Charles* the First: Which I wish from my Heart that it were true, which I fear is not, because the *Scots* sold him for certain hundreds of thousand pounds; because that blessed King spake in his little Book, called his *Meditation*, that he was sorry he was sold for more than his Saviour. Without doubt they sold him to the other Dissenters, which at last Crucified him. If it were a sin in *Judas* for selling and betraying of his Lord and Master, I fear it was a sin in them for betraying and selling of their Lord and Master the King. *Judas* had some remorse in him, and seemed to repent in, throwing down the Money, and saying, *I have sinned, in that I have betrayed the innocent Blood*; and so I hope will these repent from the bottom of their Hearts, that their Souls may be saved in the day of the Lord; the which I beseech the Lord *Jesus Christ* to grant unto them through his Grace and Mercy, and that they may return to us again from whence they went out; and that they may renounce that wicked

wicked Covenant, if they have taken it; that they together with us, and we with them, may serve God together in love, that this Church militant may fit us for the Church triumphant, where we may all meet together to sing *Halilulah* to the great God that reigns for ever; where there is no division nor dissention, but all love and unity, which the Lord of his Mercy grant.

FINIS.

THE
EXCELLENCY
OF THE
GRACE
OF
CHARITY

Set forth in a
DISCOURSE
ON

I Corinth. XIII. 13.

By William Chandler.

L O N D O N :

Printed for the Author, 1682.

T

EXCELLENCE

CRANE

CHARITY

Selfishness

DISCOURSE

OF

1 Corin. XIII. 13.

By William Charles

LONDON

Printed for the Author 1682



1 Cor. XIII. 13.

Now abideth faith, hope, and charity, these three, but the greatest of these is charity.

FAith is the substance of things hoped for, and the evidence of things not seen: Faith is the groundwork of our Salvation; by Faith we believe that Christ came into the World, laid down his life freely for us Sinners, was born of a pure Virgin, preached the Gospel of our Salvation, that he was crucified, dead, and buried, that he rose again the third day, and ascended into Heaven, and there sitteth at the right hand of God making Intercession for us Sinners. By Hope is to be understood that Hope which is annexed to Faith, that we obtain the Fruits of our Faith, the salvation of all our Souls. Again, having a sound Faith, made up with Good Works, we hope we shall obtain the salvation of all our Souls, which Christ hath merited by his death and passion; and by his Free Grace and Mercy we hope to obtain the Kingdom of Heaven, which by hope and patience we have long waited for. Charity is so great a Grace that Saint *Paul* commends it above all other Graces, from the beginning to the end of this Chapter, for he saith, though he had the

Gift of Propheſie, and underſtood all Myſteries, and all Knowledge, and though he had all Faith, ſo that he could remove Mountains, and had not Charity, he was nothing. So that, my Beloved, though we have all theſe great Gifts and Graces, yet if we have not Charity, we are as if we had nothing; though we beſtow all our Goods to feed the Poor, though we give our Bodies to be burned, and have not Charity, it profiteth us nothing.

You have heard out of this Scripture, that if you had all the Gifts and Graces the Scripture doth afford, yet if you have not Love, you have nothing. In the Firſt Epiſtle of St. John, Chap. 3. Ver. 7. it is ſaid, *For this is the Meſſage ye have heard from the beginning, that we ſhould love one another.* And again in the ſame Epiſtle, Chap. 2. Verſe 10. *He that loveth his Brother abideth in the light, and there is no occaſion of ſtumbling in him.* And again in the ſame Epiſtle, Chap. 3. Verſe 23. *And this is his Commandment, that we ſhould believe on the Name of his Son Jeſus Chriſt, and love one another, as he gave us Commandment.* Again in the ſame Epiſtle, Chap. 4. Ver. 7, 8. *Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God; he that loveth not, knoweth not God, for God is love.* And in the ſame Chapter, Ver. 16. *And we have known and believed the love that God hath to us: God is love, and he that dwelleth in love dwelleth in God, and God in him: Herein is our love made perfect, that we may have boldneſs in the day of Judgment, becauſe as he is, ſo are we in this world.* And Ver. 18. *There is no fear in love, but perfect love caſteth out fear: becauſe fear hath torment: he that feareth is not made perfect in love: And ſo to the end of the Chapter, If any man ſay I love God, and hateth his Brother,*

ther, he is a Liar; for he that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen? And this Commandment have we from him, that he that loveth God, love his Brother also. In the second Epistle, Verse the 5th, Now I beseech thee Lady, not as though I wrote a new Commandment unto thee, but that we had from the beginning, that we love one another; and this is love, that we walk after his Commandment.

Having spoken something of Faith and Hope, we come now to Charity, which S. Paul commends above other Graces. Charity extends it self into two Branches, viz. 1. Love. 2. Good Works, which are the Fruits of Love. S. Paul speaking in the commendation of Charity, saith, Though I have Faith so that I could remove Mountains, and have not Charity, it is but as sounding Brass, or a tinkling Cymbal. And a Father saith, *Magna fructus Spiritus sancto, Charity is the great Fruit of the Holy Ghost.* Love is of so kind a Nature, that it envieth not, it is not self-willed, nor easily provoked, thinketh no evil, doth no evil; and is of so kind an affection, that from it springs all other good Graces. This was the Advice of that good old Preacher Saint John the Divine, Little Children, saith he, love one another. It was the advice of our Saviour Christ to them that asked him the way to Heaven, or which was the Great Commandment, saith he, Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength, and thy Neighbour as thy self; on these two hang the Law and the Prophets: As much as to say, on these hang the great matters of our Salvation, the Law and the Gospel. Love is of so peaceable a Nature, that it maketh our Enemies to be at peace with us. As for Example,

Example, when there was a Malefactor hired to kill his King, the King gave him such loving words, and smiled on him, that he could not execute his malicious Design.

You see then that Love is of so winning a temper, that it makes our Enemies to be at peace with us, that they cannot execute their malicious Designs. It is of such a winning moderation, that many times it makes our Enemies to be our Friends; as saith a Father, *Omnia vincit amor*, Love overcomes all things. O my beloved Brethren, let us take care that a true and hearty love be in every one of us both towards God and towards our Neighbour, and then we may be sure that the love of God dwelleth in us, and we in him; for God himself is love, and in him is no hatred. O my beloved Brethren, let us see that we esteem and prize this great Grace of Love, as a great Jewel proceeding from the Holy Ghost. What a great benefit and joy is it to us and to our souls, to have the great God of Heaven and Earth to dwell in us and we in him! And having this Treasure, we have all the Joys of Heaven and Earth.

I shall now speak something by way of Reproof: First, To the Common Enemy the Popish Faction. Secondly, To the Dissenters.

And first to the Church of *Rome*, who will have no Charity with us; but instead of Charity, they Plot mischief against us; they contrive to destroy our Bodies as well as our Souls. Although we are out of their Church, and they have nothing to do with us in their Church Discipline, yet they will uncharitably and maliciously Excom-

Excommunicate us, both Gods Vicegerent the King, and all his Subjects, and put us into the state of Damnation, as they think; though we know it worketh more for our good than for our hurt; so that they prove themselves to be no good Christians, to be out of Charity with us who never meant any hurt.

The next sort that are to be reprov'd, are the Dissenters, from the Presbyterian to the Quakers, who break the Bands of love and Charity with us of the true Episcopal Church of *England*: I wish their Repentance may be their Punishment. Saint *Paul* in the Acts of the Apostles, when he was brought before *Ananias* the High-Priest, when he commanded him to be smitten, *Paul* reviled him, and called him, *Thou whited wall*, &c. those that stood by told *Paul*, *Dost thou revile Gods High-Priest?* *Paul* rebuked himself, and said, *I wist not that he was the High-Priest, it is written by Moses, thou shalt not revile the Gods, nor speak evil of the Ruler of my People.* I fear, and 'tis much to be feared, that many of these Dissenters have spoke evil, and reviled the King, and Gods Priests, and spoke evil of the Ruler of Gods People.

Again, They break the bond of Love in going out from us, because they were not of us: *If they had been of us, they would have kept with us*, saith Saint *John*; They break the Bond of Charity which cause Divisions: as saith S. *Paul*, *Mark them which cause Divisions, and avoid them, contrary to the Doctrine which we have learned, for they serve not the Lord Jesus.*

A third

A third sort of men to be reprov'd, are those which neither love God, nor their Neighbour, nor themselves, but covetously and miserably pinch both back and belly, to heap up Riches, and they know not who shall inherit them; and set their hearts upon their Money-bags, and as it were make them their Gods. *The love of Money is the root of all Evil, saith the Apostle, and hath caused men to run into divers Errours*

Now the Lord grant that all those that have broken the Bonds of Love and Charity with us, may see their Errours and repent; the Lord give them Grace, that they may with true love and charity come in to us again, they they with us, and we with them, may serve the Lord in true love and sincerity, to the Glory of God, and the benefit of our Souls at the last day, that we may be received into those everlasting Mansions where there shall be no Division, but Peace, Unity, and Love.

Saint Paul tells us that Charity shall cover a multitude of Sins: O my Beloved, let us therefore embrace Charity, for it will cover a multitude of our sins. How ought we therefore to prize this great Grace of Love, which is Charity, and walk therein, for it proceedeth from the Spirit of God, and is one of the great Fruits of the Holy Ghost, and to make such use of it in our Lives and Conversations as becometh good Christians; that our Love may be to God and to our Neighbour in deed and in truth; that God may dwell in us, and we in him; and if we do these things we shall never fall. If you would fulfill the Royal Law according to the Scriptures, *You must love your Neighbour as your self, Jam. 2.8.*

We

We come now to the next Branch of Charity, which is Good Works: In this Epistle of St. James, Chap. 2. ver. 14. and so to the end of the Chapter, it is said, *what doth it profit, my Brethren, though a man have faith, and have not Works, can faith save him? If a Brother or Sister be naked and destitute of daily food, and one of you say unto him depart in peace, be you warmed, and be you filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit?* Even so Faith, if it have not works is dead, it being alone: Yea a man may say thou hast Faith, and I have Works; shew me thy Faith without thy works, and I will shew thee my Faith by my Works. Thou believest there is one God, thou dost well; the Devils also believe and tremble: But wilt thou know, O vain man! that Faith without Works is dead. Was not Abraham our Father justified by Works, when he Offered up his Son Isaac upon the Altar? Seest thou how Faith wrought with his Works, and by Works was Faith made perfect. You see then that by Works a man is justified, and not by Faith only: As the Body without the Spirit is dead, so Faith without works is dead also.

You see, my beloved, that 'tis the benefit of Good Works which makes our Faith perfect; it brings us much into the favour of God. He that gives to the poor, lends to the Lord, and doubtless he will pay us again with blessings Temporal and Spiritual: If we lend him our Earthly Treasure, he will pay us again with Heavenly Treasure, which is far better. God loveth us if we give chearfully, for God loveth a chearful giver. To do good, and to communicate to the poor forget not, for with such Sacrifices God is well pleased.

Love and Good Works make our Faith to shine in its lustre, like precious Jewels in a Kings Crown: Faith, Hope, and Charity may be compared to the Tree of Life in the Garden of *Eden*, whereof Faith is the Stock, Hope is the Branches, and Charity, which is Love and Good Works, is the Fruit which hangs on the Tree of Life, and they that eat of that Fruit, shall live for ever in the Kingdom of Heaven. Again, Good Works which proceed from love will go with us to the Day of Judgment, and plead for us; for Saint *John* saith in the *Revelations*, *Blessed are the dead which die in the Lord, even so saith the Spirit, that they may rest from their labour, and their works follow them.* You see here, my beloved, that the benefit of our Charity will follow us after death, and will not leave us till we come to Heaven. It is to be feared, the want of Good Works was the Cause why Christ pronounced that Sentence against those that fawned on him, as it is said in *S. Matthews Gospel*, the seventh Chapter, the two and twentieth and three and twentieth Verses, where Christ saith, *Many will say unto me in that day, Lord, Lord, have we not prophesied in thy Name, and in thy Name have cast out Devils, and in thy Name done many wondrous works? I shall profess to them, I never knew them, depart from me ye workers of Iniquity.*

You would think those Ministers to be Saints, who have prophesied in Gods Name, and in his Name have cast out Devils, and in his Name done many wondrous works. If those that in Christ's Name work Miracles, and in his Name do many wondrous works, be called by Christ, Workers of Iniquity, and bid depart from him, he never knew them; what will become of such, in the

the end of the World, who do no Good Works?

O all you that are called of God to be Ministers of his Gospel, and are of the Church of *England*, the Lord grant you may be found in all Good Works, that while you preach to others, your selves may not be counted Castaways, nor found amongst those whom Christ calls Workers of Iniquity. Now the Lord grant every one of us, from the King to the Ministers of Gods Word, and to all the rest of the People, that all of us may be found in Love and Charity, and in doing of Good Works, that we may be placed amongst that little Flock which standeth at Christs right hand at the last day, and hear that blessed Sentence, which is spoken in the Gospel of *S. Matthew*, Chap. 25. Verses 32, 33, 34. and so on, *Before him shall be gathered all Nations, and he shall separate them one from another, as a Shepherd separateth his Sheep from the Goats, and he shall set the Sheep on his right hand, and the Goats on his left; Then shall the King say to them on his right hand, Come ye blessed of my Father, inherit ye the Kingdom prepared for you from the foundation of the world; for I was hungry and you gave me meat, thirsty and you gave me drink; I was a Stranger, and ye took me in, naked and ye clothed me, sick and ye visited me, in prison and ye came unto me. Then shall the righteous answer him, saying, when saw we thee hungry, and fed thee; naked, and clothed thee; thirsty, and gave thee drink; when saw we thee a Stranger, and took thee in; or when saw we thee sick and in Prison, and came unto thee? And the King shall answer them, inasmuch as ye have done it to one of the least of these my Brethren, ye have done it unto me. You hear, my Beloved Brethren, from our Saviour Jesus Christs own words,*

that Charity which is the cause of Good Works is the chief cause why our Saviour pronounceth us blessed, and of our inheriting of the Kingdom of Heaven; Charity is the cause of blessings in this World, and of our happiness in the world to come.

Then shall he say also to them on his left hand, *Depart ye cursed into everlasting fire, prepared for the Devil and his Angels; for I was hungry and ye gave me no meat, thirsty and ye gave me no drink; I was a Stranger and ye took me not in, naked and ye clothed me not, sick and in Prison and ye visited me not: Then shall they answer him, saying, Lord, when saw we thee an hungred, and thirsty, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily, verily, I say unto you, in as much as ye did it not unto one of the least of these, ye did it not to me: And these shall go into everlasting punishment; but the righteous into life eternal.*

O my beloved, you may see that the want of Good Works is the cause of that sad Sentence pronounced against the wicked; if they had done Good Works they might have obtained the Joys of Heaven, and there to have lived with the Saints and Angels for evermore; and for want of Good Works they are sentenced into Hell, there to remain in torments for evermore, world without end.

O my beloved Brethren, seeing that Faith, Hope, and Charity are all linked together, and that Love and Charity are the perfection of our Faith, without which Faith is dead, the Lord grant that every one of us may unite together in love, as well Dissenters as others, who went out from us; the Lord grant they may come in
to

to us again, and that we may unite together in love, and serve God together in love, without which we shall never come into the Kingdom of Heaven; that the Lord may send his blessings amongst us, and delight to do us good, that our light may shine like Stars in the Firmament; for this Church Militant is to fit us for the Church Triumphant, where there is no division nor dissention, but all are of one heart and of one mind. The Lord grant that every one of us be found in Love and Good Works, that we may all meet in the Heavenly Jerusalem together, there with the Angels and Arch-Angels, and all the Heavenly Host, to sing *Hallelujahs* and *Gloria Pater*, to God the Father, Son, and Holy Ghost, who hath made us, redeemed us, sanctified us, and justified us; to whom be attributed all Might, Majesty, and Dominion, both now and evermore. *Amen.*

A word of Use and Application to our selves, and of the Benefits we shall receive by this great Grace of Charity.

And first, It will cover a multitude of sins, as saith *S. James*, Chap. 2. Ver. 17.

Secondly, It makes our Faith perfect, without which it is dead. The Lord grant that every one of us may understand his Faith so well, that he may not deceive himself, for without Good Works Faith is dead. Charity is the Band that ties all our Graces together, without which they are all as nothing.

Thirdly, Charity makes God to dwell in us, and we in him; it makes us to be at peace with all men, it overcomes the malice of wicked men, and makes them to be our Friends. Charity with the Good Works which spring from it, is the cause why Christ calls us, Blessed of his

his Father, in that glorious Sentence at the last day: It is one of the chief causes that we inherit the Kingdom of Heaven, which was prepared for us from the Foundation of the World. Christ tells us, that he was hungry and we fed him, thirsty and we gave him Drink, naked and we clothed him; and so on: as you may read in the 25th Chapter of S. Matthews Gospel, from the 34th Verse to the end of the Chapter.

Again, the want of Charity and Good Works was the cause why Christ pronounced that cursed Sentence to those wicked men on his left hand; *Go ye cursed into everlasting fire, prepared for the Devil and his Angels; for I was hungry and ye fed me not, thirsty and ye gave me no drink, naked and ye clothed me not, sick and prison and ye visited me not: And they shall ask him, when saw we thee in this condition? And he shall answer them, In as much as ye have not done it to one of the least of these, ye have not done it unto me: And these shall go into everlasting punishment, but the righteous into life eternal.* Now I beseech you, Brethren, to take good notice, and to lay it to heart, that the want of Good Works was the chief cause that the Wicked went into everlasting Punishment. And I beseech you, Brethren, in the Name of our Lord Jesus Christ, that every one of us, both Ministers and People, strive to be found in such a measure of Good Works, as that we may be accepted of by Christ, that so we may obtain life eternal. The Lord grant that every one of us may follow Charity in all our lives and Conversations, it being the whole perfection of our Salvation, without which we shall never go to Heaven, although we have heard a thousand Sermons, and practised the

the Doctrines of them all, yet if this Doctrine of Charity be wanting, all profiteth nothing.

Now all good Christian People, I beseech you in the Lord, as well Dissenters as others, to come in to the unity of the Episcopal Church of *England*, from which you went out, and there to serve God in Unity, Love, and Charity; for this Church Militant is to fit us for the Church Triumphant, where there is no division nor dissention, and there to sing *Hallelujah* with the Heavenly Host for evermore. Which the Lord of his Mercy grant, for Jesus Christs sake, our blessed Redeemer. *Amen.*

FINIS.

the Doctrine of the Trinity, for if this Doctrine
 may be wanting, all things are nothing.
 Now all good Christian People, believe you in the
 Lord, as well Ministers as others, to come in to the
 ay of the Episcopal Church of England, from which
 went out, and there to live God in living love.
 Grants; for this Church Ministry is to be us for the
 Church Triumphant, where there is no division nor
 schism, and there to sing Alleluia with the Heavenly
 Host for evermore. Which the Lord of his Mercy grant
 for Jesus Christ sake, our blessed Redeemer. Amen.

FINIS

